116, 166, 173

In the first place it is well to know that the Indians of Maragnan held near the Tropic of Capricorn a beautiful country which they called Cayete, which means the great forest, because the forests there were large [260] and filled with huge trees. This is where they lived in the past. And because they were esteemed the most valorous and greatest warriors of all the other nations, they carried the name Topinamba which they have retained to the present.

The Portuguese having become masters of this country of Cayete, wished to subject all the inhabitants to their laws, but the Topinamba, who are of a free nature and do not wish to be forced, preferred to leave and abandon their own country sooner than to be subjects. And they left and retired deeper into the forest.

But continuing to be persecuted by their enemies they continued to move on and arrived close to the Equator [ligne Equinoctiale] where they reached the ocean and could go no further to the right while the Amazon barred them on the left. Being unable to move in either direction or to retrace their steps, they decided to remain in the country where they found themselves, some along the sea, called Paranan eugouare, that is inhabitants of the sea: others on the mountain called Ibouyapap, which are called Ibouyapap eugouare, that is inhabitants of Ibouyapap. Others retired to the large island of Maragnan recognizing it as a strong place and one of security. ... These were named Maragnan eugouare, that is [261] the inhabitants of Maragnan. Others live along the river Taboucourou, ... others along the river Miary, ... others still at Comma, at Para on

the East and at Para on the West and at Cayete which is along the sea, scattered thus in other places which are there and from which they derive their names as in those previously named, retaining at the same time the name Topinamba, by which they are always known up to the present.

Some of these [MC: Topinamba] being still alive, remember and say that some time after their arrival in this country, they made a wine feast which they call caouin, at which the chiefs and oldest were assembled with most of the people; it happened that when all were intoxicated, a woman came and struck one of the company, from which arose a great commotion and mutiny which immediately caused a division and separation of all the people: Because [261v] some took the side of the one who was struck, the others that of the woman... they quarrelled so among themselves that although they had been friends and allies before, they became great enemies and became so divided that since then they have made war on each other applying to each other the name of Tobai-ares which means great enemies or better, according to the etymology of the word, You are my enemy and I am yours. And although they were one nation and called Topinamba, ... they became so divided as to eat each other as it will be stated later.

8: Soares de Souza--307 (1570-87) 1851 Tupinamba
116, 721, 166

A quarrel arose among the Tupinamba living in the region of the city of Bahia on account of a girl who had been taken from her father and who was not returned. As a consequence of that quarrel, the relatives of the girl's father, who were of chiefly rank, with the people of their villages, migrated to the island of Itaparica, which is in the middle of the bay. Many other people joined them and they incorporated themselves with the inhabitants of the Paraguassu River. They waged war against the people of the city whose country they called Caramurê. They attacked each other every day and even now they remember an island called do Medo (island of fear) behind which they hid and where they laid in ambush for the others canoes and they killed many of them every day.

The Tupinamba who passed to the island of Itaparica populated the Rio Jaguaripe, Tinhare and the coast of Ilheas. They developed such a hatred for each other that even now when so few are left, they hate each other so much they kill each other if they have the opportunity.